

Jeevan Darshan Camp 2019

Motivating to grow up in Jesus Christ

The Church: Sacrament of Christ

"And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." *(Matthew 16:18-19)*

"Wherever Jesus Christ is, there is the Catholic Church. "

- Ignatius of Antioch



I/ am.....

I belong to.....

My group.....



Jeevan Darshan
2019



Exarchate of St Ephrem, Khadki-Pune



Department of Catechesis

Imprimatur

✠ Thomas Mar Anthonios OIC

Apostolic Exarch

Exarchate of St Ephrem, Khadki-Pune

Text prepared in Malayalam by the Synodal Commission for Faith Formation of the SMCC

Translated and adapted for *Jeevan Darshan Camp 2019*

by the Major Seminarians of the Exarchate of St Ephrem, Khadki-Pune

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Aboun's Message

Invoking God's Blessings...

I am indeed happy to present you, this year, for the JEEVAN DARSHAN CAMP (JDC) in the Exarchate of St Ephrem Khadki-Pune, the teaching-aid, THE CHURCH: SACRAMENT OF CHRIST. The theme was developed by the Synodal Commission for Faith Formation of our Church to be used for the MALAN-KARA BIBLE ORIENTATION CAMP conducted for the children of our Church during the summer holidays. That our children in the Exarchate, especially in the Missions, are formed in the faith-sources common to our Church, of course, with necessary adaptations to the cultural context of the Exarchate, we have translated the MBOC text to English. I wish that our Faith-Formators and our children can use it as a formation-aid during the JDC 2019.

The aim of the JDC is twofold: To give an opportunity for our children during summer holidays to relax in the Lord. So in an atmosphere of fun, songs and games, Jesus, the friend of children and the savior of the world, is introduced to them, so that they grow up in friendship with Jesus; that they are able to grow in Jesus-experience, in faith-experience in the Church. The second aim of the JDC is to awaken in the children, even from their childhood, the desire to respond to the invitation of Jesus to be his disciples, as parents, religious and priests, stressing on the need to foster vocations to priestly and religious life.

The special context of our Exarchial life is its missionary nature, where we are called to give Jesus to those who have not come to the joy of the Gospel. Our situation is what Jesus foresaw: "The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest." (Luke 10:2).

I would like to end with the invitation of Jesus himself to parents, children and to his disciples: "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." (Mt 19:14)

Jesus is waiting for you children! He will lay his hands on you and bless you (Mt 19:15)! Jesus bless! I invoke God's blessings on the Rev. Priests, the Rev. Sisters, the Pastors, the Sunday School Teachers, the Seminarians, the Department of Catechism, the Parents and the Children, who strive to make JDC 2019 an experience of life in Jesus through the Church!

Your loving Aboun,

+ Mar Athanasios

✠ Thomas Mar Anthonios OIC

Apostolic Exarch

Realizing Life in the Church...

Dear Rev. Fathers, Rev. Sisters, Catechism Teachers, Parents and Students!

It is time for another edition of Jeevan Darshan Camp (JDC) conducted by the major seminarians of our Exarchate. The JDC has been active in the MCC ETRI since 2012. From the very beginning of the Exarchate, JDC is conducted every year during summer vacation. The general motto of the camp is given to us by the Synodal Commission for Faith Formation —To grow in Christ; rooted in the Word and guided by the Spirit. Even though the JDC is oriented more towards promoting vocations to priesthood and religious life, it aims at the general spiritual well-being of our children.

This year, working along with the Malankara Bible Orientation Camp (MBOC), the topic for JDC 2019 is "The Church: Sacrament of Christ." The camp will help the children to deepen their knowledge about the Catholic Church, its symbols, its origin, foundation and mission. The classes conducted, the songs learned, the activities carried out and the games played in JDC will motivate the children to nurture their dedication towards the Malankara Catholic Church in accordance with the Catholic Faith.

We take this opportunity to thank all the major seminary brothers who have strived hard to make this textbook presented in this form. A major portion of the content is translated from the text book of MBOC 2019. The songs of JDC 2019 are compiled from various sources and we gratefully acknowledge the creators of those melodies. In a special way, we sincerely thank Aboon Mor Anthonios who relentlessly went through the contents, made necessary corrections and whole-heartedly strengthened the brothers to be active leaders of the Camps. The support extended by Msgr Varghese Mattamana the Proto-Syncellus and the timely help provided by the Sunday school teachers and the brothers of the Nirmal Hriday Minor Seminary has helped to complete this endeavour. The encouragement given by the Exarchial Curia members also need special mention. Let us thank in anticipation, all of you, those who will be directly or indirectly involved in making this camp a grand success.

Yours in Christ Jesus,

Fr Philip Pulipra
Director
Department of Catechesis

Fr Mathew Punakulam
Rector
Nirmal Hriday Minor Seminary



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Jeevan Darshan Anthem

Let us seek our God
Let us find the Lord
We the children of
Jeevan Darshan Camp (2)

JDC, Jeevan Darshan
We proclaim that
Jesus is our God (2)

Marching like angels of the Lord
Fighting like army of the Lord
Defeating the snares of evil
Rooted in the living word of God (2)

Being the beacon of the light
Brought up in vision of Christ
Leading the kingdom of God
Guided by the Spirit of the Lord (2)



The Church: Sacrament of Christ

Introduction

We are happy to introduce to you the teaching-aid *THE CHURCH: SACRAMENT OF CHRIST* for the JEEVAN DARSHAN CAMP 2019. This text prepared in Malayalam by the Synodal Commission for Faith Formation for the use of MBOC 2019 is now translated for our use in the Exarchate. We congratulate our Major Seminarians who took up all the initiatives in the preparation and publication of this text and for the conduct of the camp.

Under the theme “Credo – I believe” the MBOC was forming our children of the Church, in the previous years, in the knowledge and the worthy reception of the Sacraments of the Church. This year the theme *THE CHURCH: SACRAMENT OF CHRIST* is introduced to help



“The Eucharist builds up the Church, the Sacrament of Salvation.” - Pope Francis

our children to understand and grow up in the divine mystery of the Holy Church which is defined as the sacrament of Christ.

The Sacraments are the visible signs of the invisible grace of God. Similarly, the Church is the visible sign of salvation and it transmits us the invisible divine life. The heavenly gifts are

shared with the entire humanity through the Church, the sacrament of Christ, just as the faithful become sharers in divine grace through the holy sacraments. Since the Church itself is a sacrament, different sacraments are celebrated in the Church for her children to obtain grace and sanctification.

People who lived in the time of Christ could encounter personally the salvific events unfolded in and through Jesus. Today we, the new Israel, encounter the salvific mystery in the Church, which is founded by Jesus Christ. Similarly, Church is the visible sign of the invisible grace by which the risen Jesus is made visible to all. Therefore the Church is called the sacrament of Christ.



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Jesus Christ is the sign and symbol of God the Father. Hence the Church is also the sacrament of God the Father, who so loved the world that he sent his only begotten Son to save the world through his paschal mystery, that is, his incarnation, passion, death and resurrection. As the Church continues this paschal mystery, the Church is the sacrament of salvation of the world. As Christ is the sacrament of the love of God the Father, the Church

is called to be the love of Christ for the contemporary world or society.

This text, in four lessons – 1. The Church in God's Plan: the Symbols of the Church, 2. The Church's Origin, Foundation and Mission, 3. The Church – The People of God, 4. The Four Marks of the Church – introduces the mystery of the Church comprehensible to children. Yet, as a mystery, as concepts, one has to strive hard to personalize it in life. We wish that the teachers and students, the parents and children would strive well to comprehend the mystery and awaken in them an experience of the Church as the Sacrament of Christ!

Churches sui iuris sorted by liturgical traditions



Latin liturgical tradition-Latin Church



Alexandrian liturgical tradition:

1. Coptic Catholic Church, 2. Ethiopian Catholic Church, 3. Eritrean Catholic



Antiochian liturgical tradition:

1. Maronite Church,
2. Syriac Catholic Church,
3. Syro-Malankara Catholic Church



Armenian liturgical tradition: 1. Armenian Catholic Church



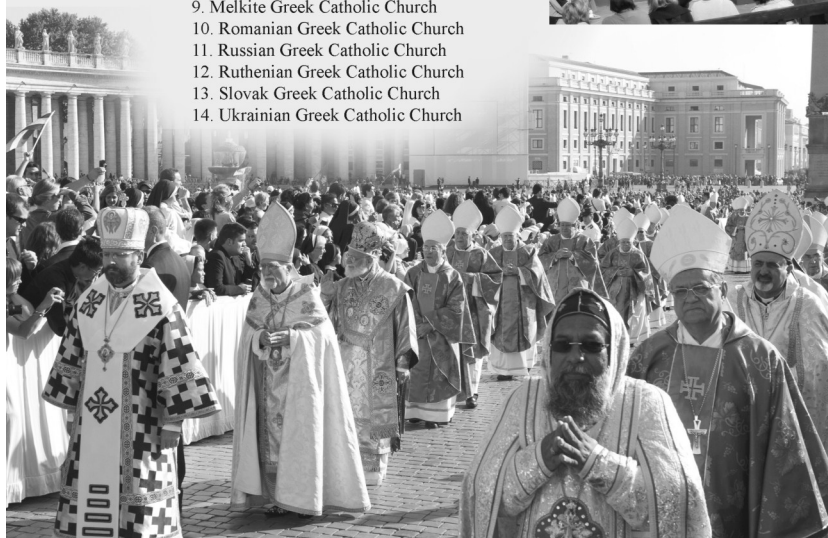
East Syriac or Chaldean liturgical tradition:

1. Chaldean Catholic Church,
2. Syro-Malabar Catholic Church



Byzantine liturgical tradition:

1. Albanian Greek Catholic Church
2. Belarusian Greek Catholic Church
3. Bulgarian Greek Catholic Church
4. Greek Catholic Church of Croatia and Serbia
5. Greek Byzantine Catholic Church
6. Hungarian Greek Catholic Church
7. Italo-Albanian Catholic Church
8. Macedonian Greek Catholic Church
9. Melkite Greek Catholic Church
10. Romanian Greek Catholic Church
11. Russian Greek Catholic Church
12. Ruthenian Greek Catholic Church
13. Slovak Greek Catholic Church
14. Ukrainian Greek Catholic Church





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WORD PUZZLE GAME

Mark the Six Liturgical Traditions in the Below Table

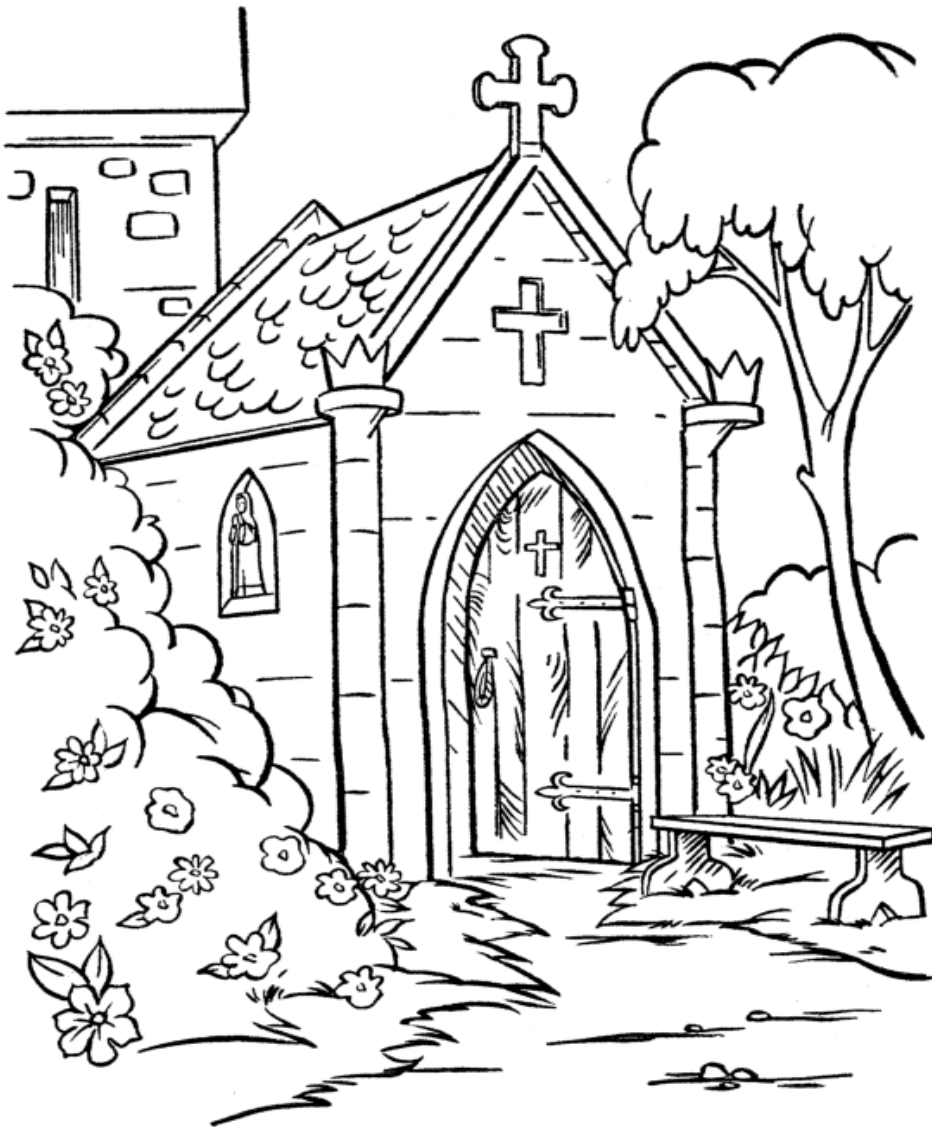
A	N	K	L	J	P	L	B	Y	Q	N
B	J	A	H	L	O	Z	X	W	A	U
T	Y	R	E	C	Z	A	S	I	O	I
N	Z	Z	S	H	W	D	R	D	F	C
A	C	S	A	T	C	D	U	G	O	H
I	Z	C	B	N	N	O	D	K	P	A
N	V	M	G	A	T	F	I	F	J	L
E	Z	X	X	T	D	I	Z	T	V	D
M	Q	E	E	R	Q	A	N	D	N	E
R	L	K	Y	G	E	A	F	E	D	A
A	Z	H	M	Q	S	L	A	T	I	N



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My Church

Colour the picture





The Church in God's Plan

The Symbols of the Church

Lesson

1



The Assembly of the Chosen People

1. Names and Images of the Church

The word "Church" (Latin *ecclesia*, from the Greek *ek-kalein*, to "call out of") means a convocation or an assembly. It designates the assemblies of the people, usually for a religious purpose. *Ekklesia* is used frequently in the Greek Old Testament for the assembly of the Chosen People before God, above all for their assembly on Mount Sinai where Israel received the Law and was established by God as his holy people.

By calling itself "Church," the first community of Christian believers recognized itself as heir to that assembly. In the Church, God is "calling together" his people from all the ends of the earth. The equivalent Greek term *Kyriake*, from which the English word Church and the German *Kirche* are derived, means "what belongs to the Lord." (CCC 751)

In Christian usage, the word "church" designates not only the liturgical assembly, but also the local community and the whole universal community of believers. These three meanings are inseparable. "The Church" is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ's Body. (CCC 752)

2. Symbols of Church

2. 1. A Sheepfold

The Church is, accordingly, a sheepfold, the sole and necessary gateway to which is Christ. It is also the flock of which God himself foretold that he would be the shepherd, and whose sheep, even though governed by human shepherds, are unfailingly nourished and led by Christ himself, the Good Shepherd and Prince of Shepherds, who gave his life for his sheep. (CCC 754)



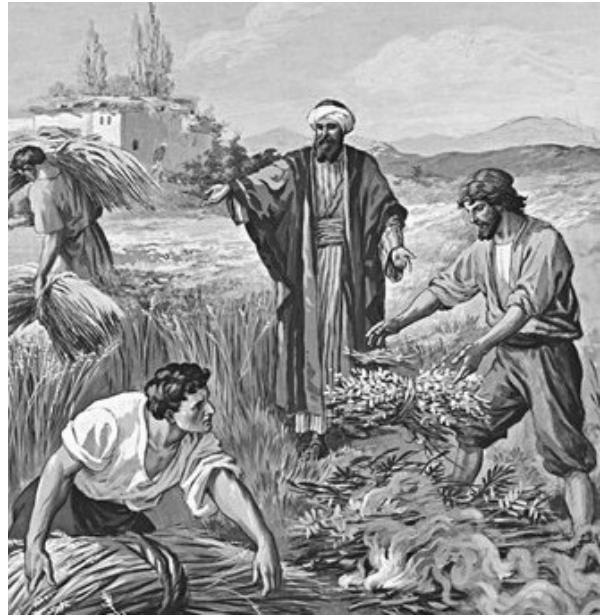


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2.2. A Cultivated Field

"The Church is a cultivated field, the tillage of God. On that land the ancient olive tree grows whose holy roots were

the prophets and in which the reconciliation of Jews and Gentiles has been brought about and will be brought about again. That land, like a choice vineyard, has been planted by the heavenly cultivator. Yet the true vine is Christ who gives life and fruitfulness to the branches, that is, to us, who through the Church remain in Christ, without whom we can do nothing. (CCC 755)

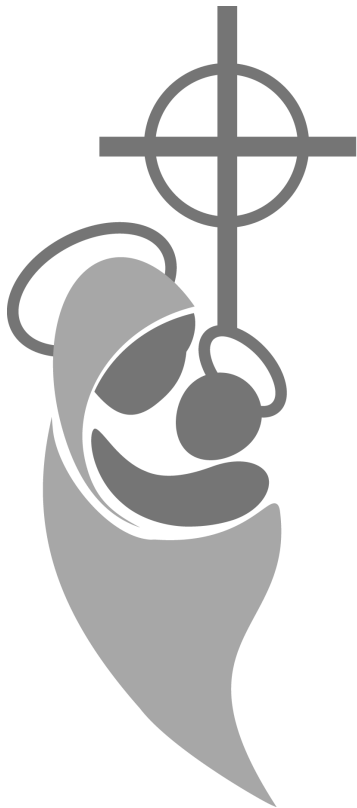


2.3. The Building of God

"Often, too, the Church is called the building of God. The Lord compared himself to the stone which the builders rejected, but which was made into the corner-stone. On this foundation the Church is built by the apostles and from it the Church receives solidity and unity. This edifice has many names to describe it: the house of God in which his family dwells; the household of God in the Spirit; the dwelling-place of God among men; and, especially, the holy temple. This temple, symbolized in places of worship built out of stone, is praised by the Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem. As living stones we here on earth are built into it. It is this holy city that is seen by John as it comes down out of heaven from God when the world is made anew, prepared like a bride adorned for her husband. (CCC 756)

2.4. Our Mother

The Church is also described as 'that Jerusalem which is above' and 'our mother'. The Church gives birth to her children through the baptismal font and nourishes with spiritual food and instructions. Likewise the Church accomplishes the responsibility and obligations of a mother.



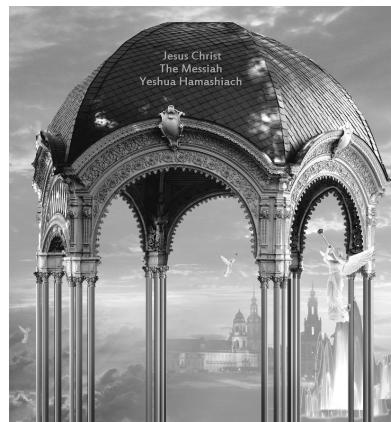


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2.5. That Jerusalem Which Is Above

St. Paul presents *the Jerusalem which is Above (Heavenly Jerusalem)* as mother (Gal 4:26-28). The fulfillment of the salvific work of Jesus Christ took place in Jerusalem and the first Christian Church

was founded in Jerusalem immediately following the Resurrection and Ascension of Christ. Jerusalem is honoured as *the holy city of God*. On account of this, the Church is called the heavenly Jerusalem.



2.6. The Church – Body Of Christ

The term ‘The Church – Body of Christ’ is used as a symbol by St. Paul to present the idea that the Church is the continuation of Christ. He says, “And he is the head of the body, the



church” (Colossians 1:18). Paul had the conviction that when the church is persecuted, it is Christ who is persecuted. Thus the Church and Christ are inseparably related. Similarly, those who receive the body and blood of Christ, become the members of the body of Christ. “Because there is one bread, we who are many are one body, for us all partake of the one bread” (1Cor10:17). The Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all the Eucharist, Christ, who once was dead and is now risen, establishes the community of believers as his own Body. In the unity of this Body, there is a diversity of members and functions. All members are linked to one another, especially to those who are suffering, to the poor and persecuted. The Church is this Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her.



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2.7. The Church is the Bride of Christ

The Church is the Bride of Christ: he loved her and handed himself over for her. He has purified her by his blood and made her the fruitful mother of all God's children. In the light of the teachings of St.

Paul, the Malankara Syrian Catholic Church specially uses the symbol 'The Church as the Bride of Christ' to show the unity of Christ and the Church. The prophets compared the relationship between Yahweh and Israel in the Old testament to that of the Bridegroom and the Bride or to that of husband and wife (Hos.2:19-21, Is.54:5, Jer. 31:32). On the basis of this understanding, St. Paul presents Christ as the Bridegroom and the Church as his Bride. St. Paul associates the love relationship between Christ and the Church with that of the Husband and Wife (Eph5:23-27). Comparing the Church as the bride of Christ, we sing prayerfully in the morning prayer of the liturgy of the hours of the Malankara Syrian Catholic Church as it follows.



"God sent to you Oh! Church, Spouse of Christ!

Your Bridegroom has no death. Jesus, Have mercy on us!"

The prayers and the hymns in the sacrament of marriage present Christ as the bride groom and the Church as the bride. Jesus has bought the Church with his Body and Blood. Jesus, the Bridegroom loved the Church, the Bride and made her his own by sacrificing his life for her.

Since the Church is the Bride of Christ, each member of the Church is also a bride for him. It is through Baptism that a person becomes his Bride and becomes involved actively in the affectionate nuptial bond with Jesus, the Bridegroom. The foundation of the devotion and fidelity of the Church is to accept Jesus as the Bridegroom and to worship him alone as God.

2.8. Church- The Paradise

In the beginning, God created mankind and placed him in the Garden of Eden (Paradise). The Paradise was the place of all fortune. The divine experience of the paradise is also present in the Church. It is clear from the following liturgical hymn that there is the divine experience of Paradise in the Church by means of Baptism, the relics of martyrs, the Sacred *Thronos*, the Holy Eucharist, the ambrosia and clergy who serve them.

"The holy church, the bride of Christ

Is similar to Paradise, the fulfillment of all fortunes

There is Baptism, the relics of the martyrs



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and the altar in it; by carrying the divine ambrosia,

Halleluiah uh Halleluiah

There stand the priests who breaks and give.” (Sunday, Night, First *Kauma*).

We received baptism in the Church, received the faith which the Church has been preserving for centuries without any blemish, listen to the living words of God in the Church and learn how to live to please God. Jesus builds, strengthens and comforts us through the sacraments, which are entrusted to the apostles. There is igniting fire, which is burning through the saints in the Church. Our hearts are ignited through that fire. The Holy Eucharist is celebrated in the Church. The sacrifice and the strength of Christ is renewed for us in the Holy Eucharist. The Holy Eucharist is celebrated in such a way so that we, who are united with Christ, become his Body and live by his strength. Even if the Church has its own weaknesses, no one can be a Christian without the Church.



Bible Study

The Church is his body, the fullness of him who fills everything in every way.

(Ephesians 1:23)

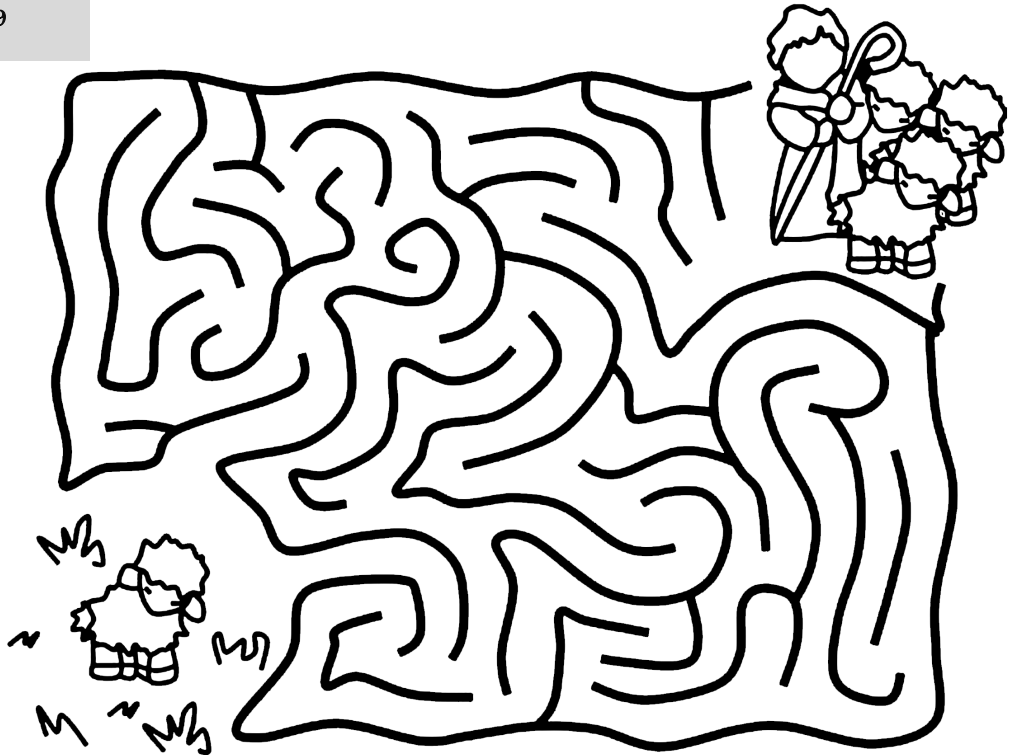
To love Christ is as to love the Church – Bro. Roger Shoots.



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1. Help the shepherd to find his lost sheep

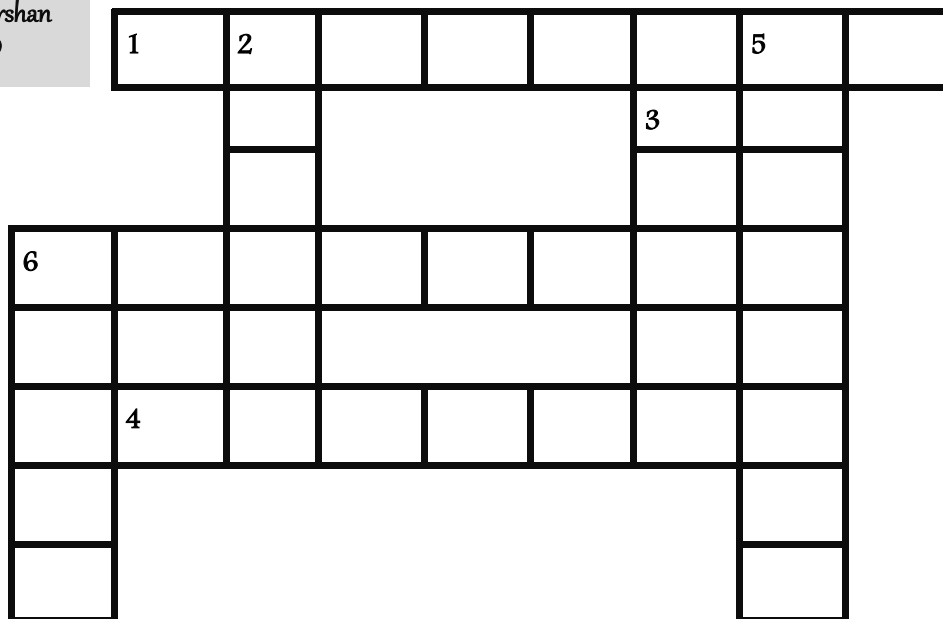


2. Write down the symbols of the Church.



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Complete the Crossword Below



Down

2. That Jerusalem which is above is the symbol of the _____
3. If Christ is the bridegroom, then the Church is the _____
5. Who said, "Wherever Jesus Christ is, there is the Catholic Church."?
6. The word _____ means '*I believe*.'

Across

1. The Latin word for "Church" is _____
4. The meaning of the word *Thronos* is _____
6. Church is the body of _____



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Colour the picture





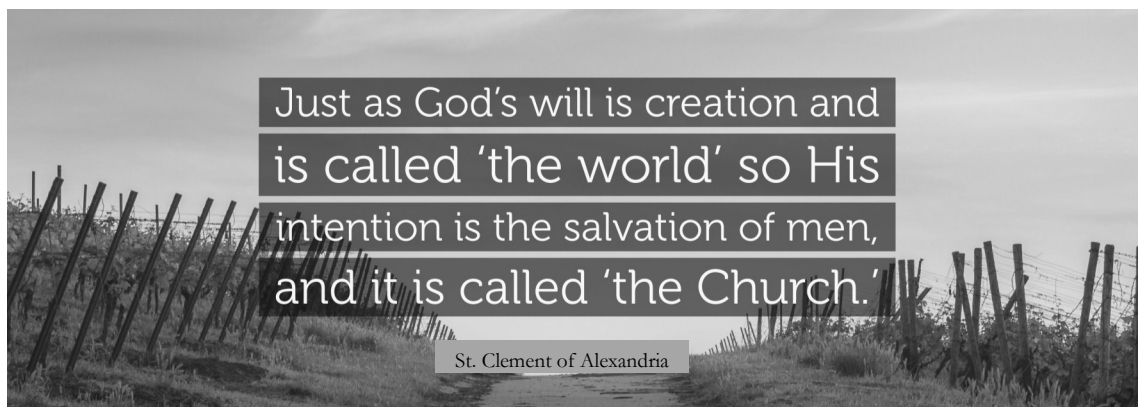
The Church's Origin, Foundation and Mission

Lesson

2

Christians of the first centuries said, "The world was created for the sake of the Church." God created the world for the sake of communion with his divine life, a communion brought about by the "convocation" of men in Christ, and this "convocation" is the Church. The Church is the goal of all things, and God permitted such painful upheavals as the angels' fall and man's sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world. (CCC 760). Sin destroyed the relationship between God and Man and the relationship among the human beings.

The gathering together of the People of God began at the moment when sin destroyed the



communion of men with God, and that of men among themselves. The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples: "In every nation anyone who fears him and does what is right is acceptable" to God. (CCC 761)

The remote preparation for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people. Its immediate preparation begins with Israel's election as the People of God. By this election, Israel is to be the sign of the future gathering of All nations. But the prophets accuse Israel of breaking the covenant and behaving like a prostitute. They announce a new and eternal covenant. "Christ instituted this New Covenant. (CCC 762)

1. The Church – instituted by Christ Jesus

It was the Son's task to accomplish the Father's plan of salvation in the fullness of time. Its



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accomplishment was the reason for his being sent. "The Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the Reign of God, promised over the ages in the scriptures." To fulfill the Father's will, Christ ushered in the Kingdom of heaven on earth. The Church "is the Reign of Christ already present in mystery." (CCC 763)

2. The Church – revealed by the Holy Spirit

"When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church." Then "the Church was openly displayed to the crowds and the spread of the Gospel



among the nations, through preaching, was begun." As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them. (CCC 767)

So that Church can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her." "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom. (CCC 768)



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Bible Study

“And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (*Matthew 16:18-19*)

Let us Pray for the missions of the Exarchate of St Ephrem as well as the entire Catholic Church.

Do
You
Know?



Catholic Distinctives

- Hierarchical Structure
 - The Catholic Church is united under a single head, the Pope (bishop of Rome).
- Universality
 - The word “catholic” means universal or worldwide. The Catholic Church believes that the Church founded by Christ subsists in the Catholic Church.
- Ongoing Apostolic Ministry
 - The authority of the apostles is contained not only in Scripture, but also in the ongoing teaching of bishops.
 - In practice, Catholic life centers around seven sacraments that convey grace.





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Please Unscramble the Words Below

1. OCDRE

2. SNOROTH

3. SILEEACC

4. MTNESRACA

5. EAKENILK

6. KRIECH

7. ETSIRHAUC

8. ERPTE

9. TCHSRI

10. SJSUE

11. CUHCRH

12. SHEHDPRE



The Church, the People of God

Lesson 3

THE CHURCH IS THE PEOPLE OF GOD

The Israelites, who are formed by God through Abraham, are called *People of God* in the Old Testament. In the New Testament, those who are called and set apart by Jesus Christ are called '*the People of God*.' That is, the Holy Church is the New Israel in the New Testament. The members of the Church are the chosen people. The Israel, the people of God in the Old Testament, is the beginning and continues as the Church, the people of God in the New Testament.

"At all times and in every race, anyone who fears God and does what is right has been acceptable to him. He has, however, willed to make men holy and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge him and serve him in holiness. He therefore chose the Israelite race to be his own people and established a covenant with it. He gradually instructed this people.... All these things, however, happened as a preparation for and figure of that new and perfect covenant which was to be ratified in Christ . . . the New Covenant in his blood; he called together a race made up of Jews and Gentiles which would be one, not according to the flesh, but in the Spirit. (CCC 781). The descendants of Abraham were only considered as people of God in the Old Testament, but in the New Testament anyone can become a member of the New Israel by being baptized in the Church.

The conviction that they are the people of God was very strong among the early Christians. We pray in the Sedro Prayer of the Holy Qurbano: "Lord, do not hold back your mercy from your church that you have purchased with your blood." The self-consciousness becomes very clear in the passionate petition that the Lord Jesus Christ purchased the church with his precious blood (Acts 20:28). The prayer "God owned the Church with his own Blood" expresses the meaning of the salvific mystery – the public life, the passion on the cross and resurrection of our Lord Jesus Christ.



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The Church, the new Israel renews this covenant through the Holy Eucharist and grows as new Israelites in Christ. The Church always reminds us by the celebration of the Holy Eucharist that she was regained by Jesus with his blood.



APOSTOLIC EXHORTATION
EVANGELII GAUDIUM
OF THE HOLY FATHER
FRANCIS
TO THE BISHOPS, CLERGY,
CONSECRATED PERSONS
AND THE LAY FAITHFUL
ON THE PROCLAMATION OF THE GOSPEL
IN TODAY'S WORLD

*I dream of a “missionary option,”
that is, a missionary impulse capable
of transforming everything, so that
the Church’s customs, ways of doing
things, times and schedules, language
and structures can be suitably channeled
for the evangelization of today’s world
rather than for her self-preservation.*

#27

1. The Missions of the People of God

Jesus, as Christ, has the priestly, prophetic and kingly missions. The people of God, who become one with Christ through the sacraments of initiation such as Baptism, Anointing with Holy Myron and Holy Eucharist, have to accomplish these same missions.

1.1. The Priestly People

The entire people of God share the priesthood of Christ. That is, they are called to continue the life of his sacrifice. When the people of God accept the difficulties and crosses of daily life and offer them to the God, the Father through Christ, it becomes a sacrifice.



We, who take part in the priesthood of Christ, take part in the Holy Qurbano as the concelebrants with the priest. The people of God exercise their priestly duty, when they offer their sacrificial daily life in the Holy Qurbano together with the priest. The people of God are called to fulfill their duty of sanctification by sanctifying themselves.

1.2. The Prophetic People

The people of God take part in the prophetic mission just as in the priestly mission of Jesus. They are obliged to preach the Gospel of Jesus to the whole world as prophets. Each one is obliged to teach the Gospel of Jesus with his witness of life and word.



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The people of God should be able to fight against the powers of evil and to raise their voice against injustice, inequality and immorality of the society. The voice of the people of God should rise for the deliverance of all the poor, the oppressed and the derelict. We are obliged even to sacrifice our lives in this service for justice (Ephesians 6: 10-17).

1.3. The Royal People

Jesus Christ is the king forever. The kingship of Jesus is not that of the earthly power or authority or dominion, but it is the royalty of love and service. He, as if a good shepherd, ministered the meek, the neglected and the sick during the time of his public life and rendered the service of love to all. Thus Jesus taught that his royalty was not to be served, but to serve others and to offer his life as sacrifice for others. Hence, the people of God are obliged to serve those who suffer in the society, the poor and the derelict and forgetting themselves even to offer their own life to all. Thus, when we serve the society, we will be the real royal people.















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1. Group Discussion

How can you realize the missions of the people of God in the present world? What are the challenges?

2. Study the names of the twelve apostles

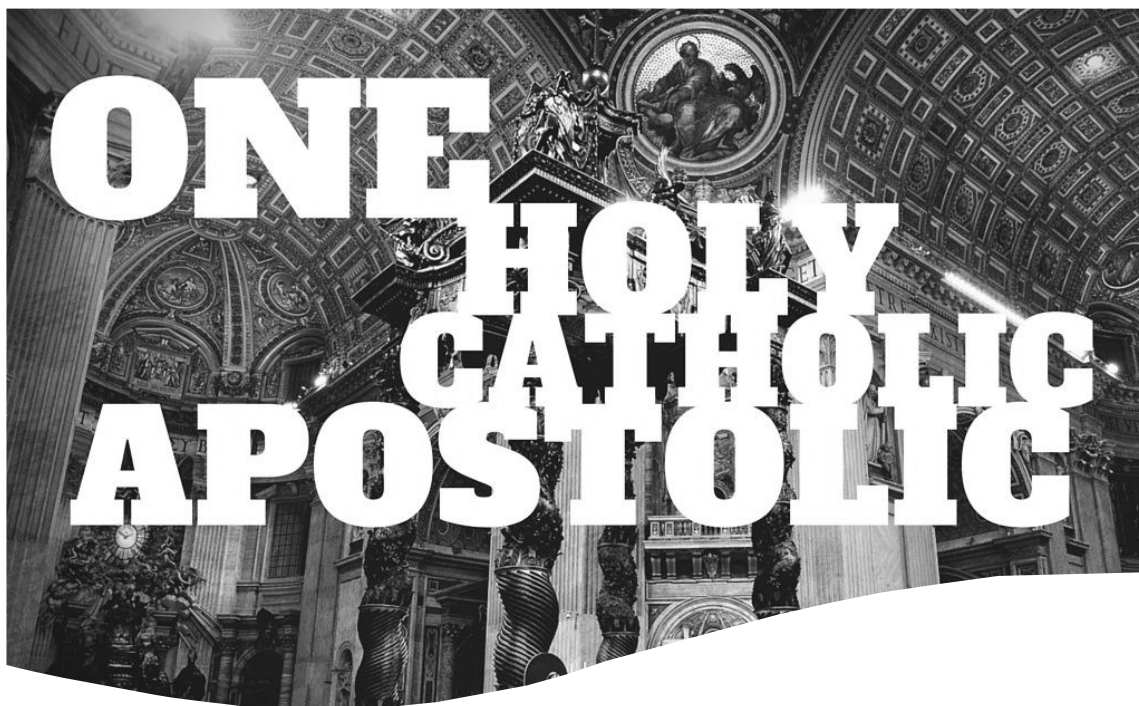
THE MEANING BEHIND THE NAMES OF THE 12 APOSTLES	
PETER From the Greek word "petros" meaning "rock". Jesus gave him the name Cephas: "stone" in Aramaic. 	ANDREW From the Greek name "Andreas". It comes from the word "andreios", "manly, masculine". 
JOHN Derived from the Hebrew name "Yochanan" meaning "YAHWEH is gracious". 	PHILIP From the Greek name "Philippos" which means "friend of horses". 
BARTHOLOMEW From "Bartholomaios", which was the Greek form of an Aramaic name meaning "son of TALMAI". 	MATTHEW From "Matthaios", a Greek form of the Hebrew name "Mattityahu" meaning "gift of YAHWEH". 
JUDE THADDEUS AND ISCARIOT From the Hebrew "Yehudah" which meant "praised". 	THOMAS From the Aramaic name "Ta'oma" which meant "twin". The reason for this nickname is unclear. 
JAMES GREATER AND LESSER From the Hebrew name "Ya'aqov". The name comes from the Old Testament patriarch, Jacob. 	SIMON THE ZEALOT From the Hebrew name "Shim'on" which meant "he has heard". 



Four Marks of the Church

Lesson

4



1. The Church is One, Holy, Catholic and Apostolic

The Church of Christ is One, Holy, Catholic and Apostolic as we profess it in the Holy Creed." These four characteristics, which are related to each other strongly, deal with the essential elements of the Church and her mission. It is not the church, who owns all these by herself, but it is Christ who makes his Church – One, Holy, Catholic and Apostolic – through the Holy Spirit. It is he who calls her to realize each of these features. (CCC 811).

1.1. The Church is One

"The sacred mystery of the Church's unity" (UR 2). The Church is one because of her source: "the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit."



ONE

†Faith (Eph. 4:5)

†Sacrifice (1 Cor. 5:7-8)

†Sacramental

System (1 Cor. 4:1)

†Head (Jn. 10:16)



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The Church is one because of her founder: for "the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body." The Church is one because of her "soul": "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity." St. Paul, the apostle teaches us, "Now you are the body of Christ, and each one of you is a part of it." (1 Corinthians 12). Unity is of the essence of the Church. (CCC 813).

When it is said that the Church is one, the multiplicity of particular Churches and other local Churches in the Church is not forgotten. By the expression, it is meant, "the unity in diversity." "The Church is one". The visible sign of the unity of the Church is seen when the different people live in accordance with same faith and sacrament, eat from the same Bread and grow under the apostolic leadership of one Bishop. Local Apostolic Churches are united with the apostolic leadership of the successors of St. Peter. This is the Catholic Church.

1.2. The Church is Holy

"The Church . . . is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy,' loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God." The Church, then, is "the holy People of God," and her members are called "saints." (Romans 12:13) (CCC 823).

When it is said that the Church is Holy, it is not to be forgotten that the Church is a community of sinners. The divine aspect of Church is always holy, but the human nature of the church is always weak and fragile. Therefore she is aware of the importance of her sanctification. This sanctification process continues through the sacraments, fasting and prayers.



HOLY

†In her Founder (*Mt. 16:18*)
†In her Teachings (*Eph. 4:11-12*)
†In her Means of Grace (*2 Pt. 1:3-4*)
†In her Members who follow
the Teachings and use the Means
of Grace provided,
to participate in the Divine
life of God now & forever
(*1 Pt. 2:9*).



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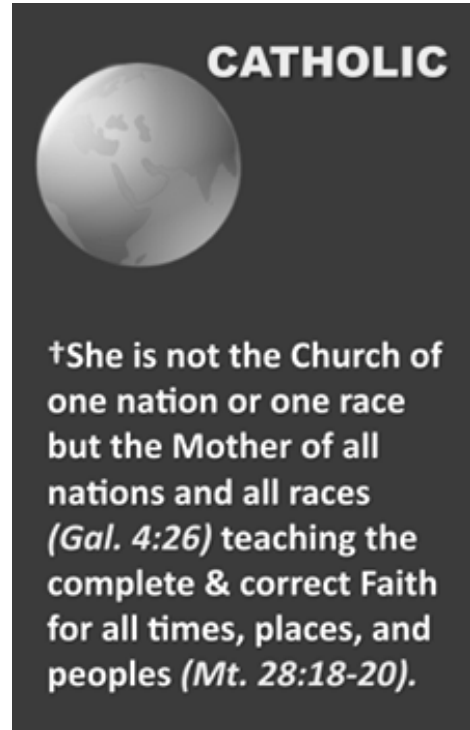
1.3. The Church is One Catholic

What does "catholic" mean?

The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." The Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church. We use the term "universal" for the Catholic Church to express the meaning "It is everywhere."

Wherever the bishop appears let the congregation be present; just as wherever Jesus Christ is, there is the Catholic Church. (*St. Ignatius of Antioch*). In her subsists the fullness of Christ's body united with its head; this implies that she receives from him "the fullness of the means of salvation" which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia. (CCC 830).

There exist many churches in this world at present, but the catholic *koinonia*, what Jesus wished is seen obviously in the Catholic Church. 'Catholic' is one of the characteristics of the Church. Catholic Church means the fulfillment of the catholic nature. The completion of Catholicity is seen in the Catholic Church.





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1.4. The Church is Apostolic

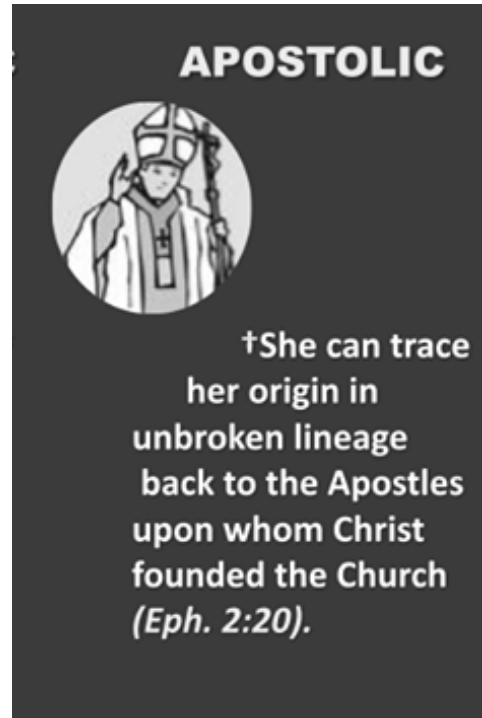
The Church is apostolic because she is founded on the apostles, in three ways. – she was and remains built on "the foundation of the Apostles," The witnesses chosen and sent on mission by Christ himself; – with the help of the Spirit dwelling in her, the Church keeps and hands on the teaching, The "good deposit," the salutary words she has heard from the apostles; –she continues to be taught, sanctified, and guided by the apostles until Christ's return, through their successors in pastoral office: the college of bishops, "assisted by priests, in union with the successor of Peter, the Church's supreme pastor" (AG 5):

You are the eternal Shepherd
who never leaves his flock untended.

Through the apostles you watch over us and protect us always.

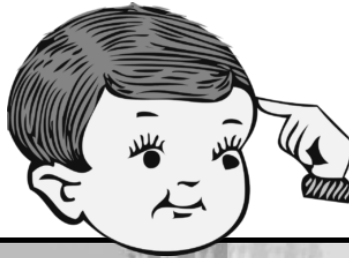
You made them shepherds of the flock
to share in the work of your Son....

Apostolicity becomes complete only when the Bishops, the successors of the Apostles, being united with the Pope, the successor of St Peter who is the head of all the apostles, are one with Jesus. Since the apostolic fellowship and unity exist only in the Catholic Church, the perfection of the apostolicity is present only in the Catholic Church.





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ONE

One faith and one head
(Christ), who founded his
Church on Peter.

BIBLE VERSES

Ephesians 4:3-6
John 10:16
John 17:21

BIBLE VERSES

Matt. 18:19-20
Matt. 28:19

The word "catholic"
means "universal". Jesus
called us to proclaim the
Good News to all nations.



CATHOLIC

HOLY



Jesus founded his Church
to continue his sanctifying
work in the world.

BIBLE VERSES

Eph. 4:11-12
Matt. 16:18-19
1 Peter 2:9

BIBLE VERSES

Ephesians 2:20
Acts 21:14
2 Timothy 1:13-14

Its origins and beliefs are
rooted in the Tradition of
the Apostles.



APOSTOLIC





01. Eelo Eelo Eelo

Eelo Eelo Eelo (2)
Eelo thuzhanju pokum vanchi
La la padi pokum vanchi
Thenni ttheni thirayil kkeri
Thakitam thakitam neengum vanchi (Eelo...)
Thedi tthedi tthedi tthedi
Karakal thedi
Thuzhanjuthalarnnu
Mungitthazhum Eelo vanchi(2)
Kristhu enkil amarakkaran
Krupathan vazhiyai
Aarppo pokum (2) (Eelo...)

02. Kaikal kooppam muttumadakkam

Uchaswaratthil prarthicheedam
Yesuvilai onnaiyidam...(2)
Santhoshatthil aadam
Aahladhatthil padam
Vachanatthil jeevicheedam (2)
Kandeetuvan keettiduvan
Hrudayatthin vathil thuranneetuvan
Onnayedam ee thirushabhayil
Viswasapathayil koottayidam... (2)

03. Enikkumundoru Dhaivam

Marannidatthoru Sneham...
Kavalayavan... Karuthalayavan...
Orunalum piriyaatha snehamanavan
Varuvinnethare...
Nathanundarike...
Thirusabhayam vaniyile
Pon poovakam...(2)
Thazhukiyurakkan thottunarttheedan
Unarnnirikkum dhaivam avan-
Uyirekum Dhaivam...
Omanayai kanmaniyai katthidunnavan...
Avanayunaram avanil valaram...
Avanakum sabhayil namonnayi cheram
Prarthanayal parasnehathal sevanam-
cheyyam





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04. Suvishengal ethreyennu chollidamo koottare

Dhikkukal naalennu ariyennam Suvishengal naalethre
Dhikkukal naalennu ariyennam Suvishengal naalethre
Yeshuvineethra Shishyanmaar Ariyaamo enn koottare
Panthrandalle maasangnal pathrandalle shishyanmaar
Panthrandalle maasangnal pathrandalle shishyanmaar
Koodashakalude ennam Ningalkkariyaamo enn koottare
Azhchayill ezhu Dhinamalle Koodashakalum Ezhennam
Azhchayill ezhu Dhinamalle Koodashakalum Ezhennam
Thirusabha Nalkum Kalpanakal Ethreanrnnariyamo
Oru kaikku anchu viralille, sabhayude kalppanakal anchennam
Oru kaikku anchu viralille, sabhayude kalppanakal anchennam
Daivam nalkiya etraennariyamo
Irukaicherthal patthuviral daivakalppana patthennam
Irukaicherthal patthuviral daivakalppana patthennam
Kalpana samgrahametrannam parayamoen koottre
Mizhikal randennorkkenam kalppana satth randennam
Mizhikal randennorkkenam kalppana satth randennam
Aa aa aadhyatthe kalppana: verorudaivam namukkuvenda
Ra ra randam kalpana: thirunamam veruthe prayogikkalle
Mu mu moonnam kalppana: sabatthil parisudhi palikkanam
Na na nalam kalpana: mathapithakkale bahumanikkan
A a ancham kalpana: kollaruthe sahajeevikale
Aa aa aram kalpana: parishudhi palichu jeevicheetam
Ee ee ezham kalpana: moshtikkalle onnum kattetukalle
E e ettam kalpana: kallamai sakshi parayaruthe
O o onptham kalpana: anyante bharyaye mohikkaruthe
Pa pa pattham kalpana: anyante vasthukkale aagrahikkalle
Patthennam randakki cheruthakkiitam
Daivatthe snehikkam upariyayi
Ninneppol snehikkam sodharaneyum

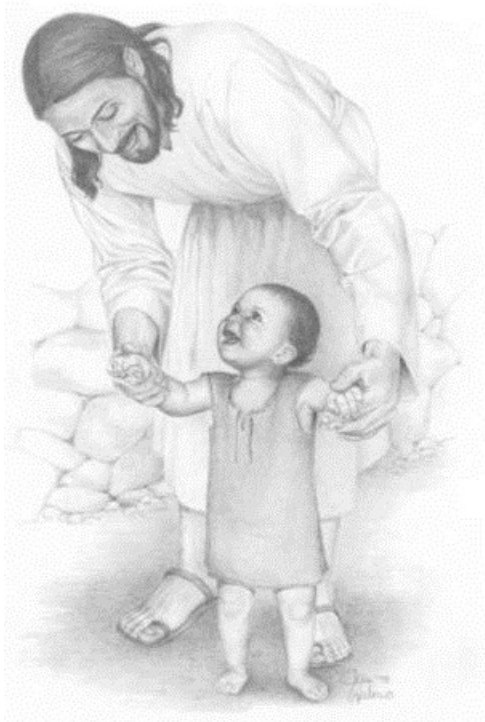




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05. Thiruchabaye en thaaye

Thiru arulvarathin uarividame
Unthan naamam entum olikkum
Unthan raagam enkum muzhakkum
LALALA LALALA – (2)
Njanasnanam vazhiyayi ennai eentoye
Mooron pooshi thidan thanthaye
Paavathe kazhuka oppuravanai
Narkarunnai vazhanki vazhvu thanthai
Noyil poosuthan thanth noi theerthaye
Guruthuve abhisheka arul pozhinthai
Thirumana vaazhivine aaseervadithai



06. Mahonnatthadhalli dhevarige mahime

Bhuviyalli sumanasarige shanthi (2)
Prabhudhevere swarggadha rajare
Sarvasaktha dheva pitthane
Navunimmannu sthuthisuttheve
Bhajisuttheve aaradhisuttheve
Mahimepadisuttheve, nine unthattha-
mahimaga

Nimage krutthaghattheyannu sallisuttheva
Prabhuyesukrithare ekaika puthrare
Prabhudhevane dhevara kurimariye
Pitthana puthrare
Lokktha pappagalanthu pariharisooavare
Namage dhayathori
Lokkatha pappagalanthu pariharisooavare
Namma prarthanayanthu amgeekarisiri
(Mahonnadhatthadhalli)

Pitthana balagadayalli aaseenaragiruvavare
Namage dhayethori, he pitthare neevobbare
Parisudharu neevobbare prabhu
Neevobbare mahonnattharu
Yesukrithare pavitrathmarotane
Dhe- vapitthana mahimeyalli iruvavaru
neevu (2)





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07. Thirusabha onnai aagathamai

Patunnu jaya geethangal (2)
Haleluyya...ha...le..luya
Amen ha...le...luyya(2)
Bhuthaganangal pukazhthitunna
Swarga mahonnatha nayavane(2)
Orumanamot-innajaganangal
Jaya modhatthal patunnu
Haleluyya...ha...le..luya
Amen ha...le...luyya(2)
Sleebathannil swayameki
Snehathil Baliyavane(2)
Maranathinte ripu neekkiyathal
Mishihaye njangal vaazhtthunnu.
Haleluyya...ha...le..luya
Amen ha...le...luyya(2)
Pavandhathayil nipathicha
Marthyane veenda prakasaname (2)
Krupayude bodhanamekiyathal
Sathyatmave vanangunnu.
Haleluyya...ha...le..luya
Amen ha...le...luyya(2)
Paramathathanum suthanum
Paramathmavinum jamannum (2)



08. I start my day thanking you Lord

For creating this wonderful world
Everyday you bless me
you make me very happy
you are my God from up above
And you came down
to show your love
You are my king and my majesty
Oh Jesus, lead the way for me
You teach me how to love and obey
I'll do whatever you say
You teach me how to share and pray
I will worship you all day
Hey!... Everybody
I'll follow Jesus Every day
like Mother Mary
I hope and Pray
Everybody
I'll follow Jesus Every day.

09. Bhrathakkal Pathros Anthrayosum

Yakkobum Yohannanum
Philippos Barthulmai Matthai
Nammude thathan Mar Thomma
Vairagyakkaran Seemon
Alphai thanayan Yakkobum
Yakkobin Bhrathavakum
Yoodha Mathyasum chernnal
Panthrandappastholanmar





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10. Nithya purohithaneeshoye

Nithya purohithaneeshoye
Ninte purohitha daasare nee
Thinmayilonnum veezhathe
Nirmalarayi kaakename (2)

Nin thiru raktham nukarunna
Adharam nirmalamakaname (2)
Ninte shareeram uyarthunna
Kaikal paavanamakaname (2)

Laukika moham nirayathe
Hridayam surabhilam aakaname
Daivika kaanthi nirachennum
Vadanam bhaasuramakaname (2)



11. Hero Njan Oru Hero

Hero njan oru hero, eshuvil njan hero,
Esho ente ullil vannal njan oru super hero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbara jumbara laka lakaa laka lakaa (3)

Zero njan oru zero, eshuvil njan oru zero,
Eshu ente ullil vannal njan oru verum zero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbara jumbara laka lakaa laka lakaa (3)

12. Schoolil Ente Teacher

Schoolil ente Teacher veetil ente Papa (2)
Dillam dillam dillam pada pada enne (2)

Adichenne poliche adiyodu adiye (2)
Dillam dillam dillam pada pada enne (2)

Tuition ayyo tuition, tension ayyo tension (2)
Dillam dillam dillam pada pada enne (2)

Adichenne poliche adiyodu adiye (2)
Dillam dillam dillam pada pada enne (2)

Yesu Appachan enne chare vilichu
Tension ellam neekki ente kanneerellam matti (2)
Dillam pada pada enne (2)

I Love you Yesu Appacha (2)
I love you (4)

13. In the spirit

In the spirit, we fall on our
knees
and our whole life, we lay at
your feet

In the spirit, we fall on our knees
and like David, we rise up and dance before you

Take off your burdens, take off your sorrows
Put on your dancing shoes
Take off your fears and take off your pain
Put on your robes of righteousness – let's groove it!
Paadam paadam naathane vaazhthi padam (3)





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14. Kallan Saathane

Kallan saathane oh enthaa saathane
Pammy pammy varunno sathane (2)

eshu nathan koodo ennum ullathinal (2)
Pedikkilla njan ninne pedikkilla njan
Sathane njan pedikayilla
Anandicheedum njan nritam cheitheedum
Ennesuvina anthyatholavum (2)

Sathane nee poda
Sathane nee poda
Esuvin kunjungal
jungal esuvin kunjungal...



15. Every Move I Make

Every move I make I make in you
You make me move Jesus
Every breath I take I breathe in you
Every step I take I take in you
You are my way Jesus
Every breath I take I breathe in you (2)

Na na na na na na na (3)

Waves of mercy, waves of grace
Everywhere I look, I see your face
Your love has captured me
Oh my God, This Love
How can it be?
Na na na na na na na (3)

16. Onnayarthu Arthu Padikundu

Onnayarthu arthu padikundu
Randu pravishyam kaikottiyittu
Moonnu pravishyam thullichadi
Nalu pravishyam kaikal karaki

Irikk ezhunnettu nilkk nadakk odu chadu
thullichadu

Ee arogyam fullum eshuvinay kodukk
Avanay mathram jeevicheedu
halle halle halle halleluyya (2)

Idam kaikundu onnu touch valam kalil
Valam kaikundu onnu touch idam kalil (2)
Kaikottiyittu onnu lift ayittu
Idathottum valathottum munnottum pinnottum
Chadi chadi chadi chadi nilk

Praise The Lord



Sing A Joyful Song

17. Olle Olle Olle

Olle olle olle (2)
Thappeduthal miriyame pole
Thalathil kottaam tap tap tappara tappara to (2)
Nrutham chaithal daaveethe pole (2)
Chimi chimikkinu chimi chimikkinu chimukk chiallo (2)
Olle olle olle olle olele (2)

Daivathodu koodo nadanna hanokine pole
Eshuvinte maril chariya yohannane pole (2)
Daivathinte sannidhiyil thazhnneeduvin
Ennal avan ningale uyartheedume (2)



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18. Father, we adore You

Father, we adore you
Lay our lives before you
How we love you
Jesus, we adore you
Lay our lives before you
How we love you
Spirit, we adore you
Lay our lives before you
How we love you



19. Pavitra aatma aa

Pavitra aatma aa (2)
Mujhe le jaao yeshu ke charno mai,
Pavitra aatma aa

Sirf tere liye yeshu tere liye (3)
Mei haath uthata hu

Ghutne tika ker sir jhukaker,
Haath uthata tere liye (2)

20. Nadha samarpikkunnu

Nadha samarpikkunnu enne samarpikkun-
nu
Poornamay arppikkunnu kaazhchayay
arppikkunnu

Nadha nee kaikkollane enne nee kaikkollane
Poornamay kaikkollane Yaagamay kaikkollane
Nadha nee maattename enne nee maattename
Poornamay maattename angethay maattename

21. Holy Holy Holy

Lord God Almighty
Early in the morning
My song shall rise to Thee
Holy Holy Holy
merciful and mighty
God in three persons
blessed Trinity
Holy Holy Holy
All the saints adore Thee
Casting down the golden crown
around the glassy sea
Cherubim and Seraphim
falling down before Thee
who was and is
and ever more shall be
Holy Holy Holy
Lord God Almighty
all Thy works shall praise Thy name
in Earth and Sky and Sea
Holy Holy Holy
mercy and mighty

22. Hero mei ek hero

Hero mei ek hero, yeshu nam me hero
Yeshu mere dil me hai toh me ek super hero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbera jumbera laka lakaa laka lakaa (3)

Zero mei ek zero, yeshu nai toh zero
Yeshu mere dil me nai toh mei ek bada zero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbera jumbera laka lakaa laka lakaa (3)





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23. Ham bade bade bade

Ham bade bade bade,
Ham mile mile mile,
Ham gale gale gale,
Ham chale chale chale,
Eshu tere sath ham gaye (2)

Jeena tere sath aur hai,
Rehana tere sath hallelu

Har tujko yad ham kare,
Har pal tere sath ham rahe

24. Go and make disciples

Go! Get out, get on the move
Go! We got so much to do
Go! God is asking me and you
Ch- Therefore, go and make disciples
Go and make disciples
Go and make disciples of all nation (2)
Go! We all can play a part
Go! With faith and love in our hearts
Go! No time to wait, it's time to start
Chorus (2)
Go go go, Go go go. We're gonna
Go go go, Go go go (4)
Go! Chorus (2)

25. Valiba Natkalile, En sristkarai thuthipen

Valiba natkalile, en sristkarai thuthipen
Enthan valiba natkalile, ennai padaithavarai
thuthipen (2)
Enakku valvu thantha thevane thunai
Vulahil vera illai itharku yinai (2)

avarae Vunnathar
avarae vuyarnthavar
avare siranthavare
avare parisudare...

Andavarku kilpadithal gnathin arambame
avar kattalakalai kai kondal valvil perinbame

Thayin karuvinile therinthavarai thuthi pa-
diduven
kallamellam avar paniku oyamal ohdiduvom...

26. Sathane po po

Sathane po po po sathane
Kuttilla ninod kuttilla
Ta-ta sathane ta-ta-ta
Bye bye bye sathane bye-bye-bye
Paithangal ngangal eshuvun kunjugal ngangal (2)
Anthyatholam jeevicheedum karthavin aai eee..
Sathane po po...





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2019

MOOL Anthem

We are M C C L, Jesus is our Lord..

Hallelu, Halleluia! We are led by God.

"Holy, Holy, Holy Lord." sing we and adore.

For his grace and holy wisdom daily we implore.

Onward, onward always marching for the Lord,

We are M C C L, We are led by God.

Taught by Mar Ivanios, we seek paradise,

And we help the needy, making sacrifice.

St. Alphonsa leading may we dare to be

With the cross, our banner feeling strong and free.

Onward, onward always marching for the Lord,

We are M C C L, We are led by God.



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2019

Creative Hands of JDC 2019



Bro Justin



Bro Paul



Bro Thomas



Bro Dhinakaran



Bro Rony



Bro Jobin



Bro Jacob



Bro Joby



Bro Vinsu



Bro Subin



Bro George



Bro Tonny



Bro Akhil



Bro Jerry



Bro Binoy



Bro Sherry



Bro Akhil



Bro Justin



Bro Nikhil

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Moran Mor Baselios Cardinal Cleemis
Major Archbishop-Catholicos of the MSCC

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Bishop of the Exarchate of St Ephrem, Khadki-Pune

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